

# Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. VII.

## AMERICAN COLONY IN AFRICA.

*From the New-York Statesman.*

FROM ONE OF THE EDITORS.

*Washington, Jan. 28, 1823.*

I had the pleasure of passing two or three hours last evening in company with Dr. Ayres, the agent of the colony at the mouth of the river Messurado in Africa. He imparted to me much interesting information, relative to this infant settlement, a sketch of which may be acceptable to our readers. Dr. Ayres has resided there for some time, and is perfectly acquainted with the affairs of the colony from its origin, and with its prospect of success.

The mouth of the Messurado is in six degrees of north latitude, and about two hundred miles south of the English colony at Sierra Leone. At its entrance the river is about two hundred yards wide, with a bar which has formed some obstructions to navigation, but which has lately been swept away by some shifting in the current or tides, so as to render the harbour easy of access. The river is said to be navigable for some distance; but little is known of it, as its banks and its sources have not been explored. It is supposed to rise near the Niger, which runs transversely to its head waters. Dr. Ayres anticipates much information as to the geography of the country, from an intelligent man of colour, who will accompany him in the next trip, for the purpose of travelling into the interior.

The climate is said to be by no means insalubrious, the mercury never rising at the hottest seasons so high as 90, and at evening ranging from 70 to 80. My informant states that the weather was warmer at New-York, both when he left and when he returned, than he found it any time during his absence. He never slept without blankets upon his bed, which he uniformly found grateful towards morning. At noon-day the sun is seldom visible, being obscured by vapour. Dr. Ayres considers a residence there in all respects as safe and healthy as at Washington. Of the sincerity of his opinion he gives the strongest evidence, by going out again with an intention of remaining for years.

Nothing can exceed the fertility of the soil. Trees, plants, and vegetables have an astonishingly rapid and luxuriant growth. It was related as a fact, that in the garden

of an English gentleman at Sierra Leone, a grape vine in nine days after it was planted, contained a cluster of grapes distinctly formed. Corn and grain are found to thrive well, and cotton and coffee grow spontaneously, the former in such abundance as to be considered a nuisance. It is the opinion of the agent, that a colony might not only sustain itself, but become rich by proper management.

The native population is still dense, although it has been thinned off by an annual decrease of *two hundred thousand slaves*, who are hunted like wild beasts, dragged into servitude, torn from their homes, their friends, and their country, and exported to foreign markets! What a fact is this for an age of light and liberty, philosophy and Christian philanthropy! All along the shore are the establishments of factors, who derive their support and have even grown rich from a traffic in the flesh and blood of their own kindred. They are connected in these diabolical pursuits with a class of beings in the interior, called *bush-men*, whose business it is to catch the natives and rivet upon their hitherto free and unfettered limbs the first chains of slavery. From the interior they are driven about a day's journey to the sea-shore, where they are delivered over to the factors who in turn sell them to the commanders of slave-ships, belonging to the most civilized and polished nations on the globe. Thus is there a regular system of trade, as well organized and established as the whale-fishery or fur-trade to the Pacific.

The town at Messurado is but a few yards from the river, elevated about 200 feet above the water. From the summit of the eminence upon which it stands, the prospect is extremely picturesque and grand, extending around the whole horizon as far as the eye can reach, and presenting a variegated view of a hundred realms clothed in verdure and beauty, rich in natural resources, and susceptible of being rendered the abodes of peace, contentment and happiness. At present, however, it is little else than a field of stratagem, plunder, and cruelty, where man is hunted by his fellow man, and the soil steeped in the tears and blood of the slave. There are at present in the town no more than about thirty houses; but preparations are now actively making to augment the number and strength of the colony. Dr. Ayres will sail from Baltimore in about two

months, with an accession of seventy or eighty new settlers, who are all free persons of colour. He has as many engaged as the vessel will accommodate, and numerous applications have been refused. Persons of colour in and about Philadelphia, contemplate fitting out another ship expressly for the purpose of transporting those, who may wish to join the colony and settle in the land of their fathers. The whole expense of forming this settlement is defrayed by the voluntary contributions of wealthy blacks, and philanthropic individuals who are the friends of this unfortunate race. It is supposed that funds will be supplied from these sources, sufficient for all the purposes for which they will be needed.

Several important consequences are anticipated from this colony. In the first place it will have a salutary effect in checking the horrors of the slave trade, by affording protection to the inhabitants of this part of Africa, against factors and bush-men. Secondly, it will produce an amelioration of the condition of the natives, by introducing among them agriculture and the arts, and attracting their attention to these peaceful pursuits. Thirdly, it will secure a free refuge for free blacks from this country, who are annually becoming more and more numerous, and who have not the means of gaining a livelihood. This consideration is of great importance as well to the United States as to persons of colour themselves. The black population is fast gaining upon the white, and it is yet a problem what shall be done with the surplus, or what will be the event if it be not removed from our country.

Dr. Ayres thinks there are radical defects in the government and management of the settlement of blacks at Sierra Leone. The colonial policy of England of rendering her tributaries subservient to her commercial interests, is too rigidly enforced. She has always endeavoured to keep her colonies weak and entirely dependent on the mother country for protection and support; in short, to act the part of the severe step-mother towards her children. This system has been adopted and enforced in the government of Sierra Leone. No pains have been taken to diffuse intelligence among the neighbouring tribes, to promote a spirit of enterprise or to encourage the introduction of the arts and agricultural pursuits. As an evidence of this, it is stated that the use of the plough is entirely unknown in the colony, and the soil is cultivated entirely by manual labour. At first thought this would seem to be a

blind policy; but it is found that the commerce of England derives more benefit from a lucrative trade in the commodities of Africa, than it could from the agricultural products of the country if ever so well cultivated. A different course will be pursued in the American colony, and it will be the object of its superintendents to designate and extend the spirit, freedom, and enterprise of our own institutions.

### PALESTINE MISSION.

From the Boston Recorder.

*Extract of a letter from Rev. P. FISK, to a correspondent in Sturbridge, (Mass.) dated Malta, Aug. 22, 1822.*

"I know not how to fill my sheet better, than by telling you briefly, how I pass my time. I live in the house with dear brother and sister Temple, and enjoy daily the pleasure and advantage of their society. Four days in a week I spend principally in studying Arabic; a slow, difficult and discouraging work. My instructor is a Catholic priest, with whom I often discuss religious subjects. He seems ashamed of many things in their system, but thinks he has no right to disbelieve them. The other two days I spend in studying Italian, in which language I have a lesson on Saturday with another Catholic priest, who speaks in as strong terms as I could wish, against the errors and abominations of the papal church, and assents to almost every thing I say to him. He seems however very far from possessing the spirit of the gospel.

We have a large room in our house, which we use as a chapel. It will accommodate about 100 persons, and is sometimes well filled. We preach here in English twice on the Sabbath, and also on Wednesday evening. On Thursday eve, we preach to 30 or 40 persons in one of the suburbs of the city. Our congregations are composed of English Independents, Presbyterians, Episcopalians, Baptists and Methodists. A considerable number of them, I trust, are truly pious, some of them are very delightful Christians.

Last Friday evening I preached for the first time publicly in Italian—my text was; "What shall I do to be saved?" About 45 were present; one Jew, six or eight Greeks, ten or twelve English, the rest Catholics, one of them a priest. I have heard, that many of the Catholics were much struck with the prayers. Probably they never before heard a prayer which they could understand.



Mrs. Temple and two or three of her Christian friends began a Sabbath School last Sunday in our chapel with 16 English children. To-day they had 38, one of them a little Jewess, and three or four Catholics. I made an address and prayed with them.

We have just got our press in operation, and yesterday struck off 500 copies of a tract of 4 pages in Italian. We pray, that this may prove the beginning of operations, which are to enlighten Western Asia.

I know not whether, what I have said, will make you think that our situation is pleasant and our prospects flattering, or the reverse. We have indeed many comforts and many encouragements. But no week, I may say no day, passes without its disappointments, its labours, and its troubles. I hope, however, that we shall not faint, that our patrons will not be discouraged, and that in due time God will bless us and our mission. I am sure, that you, my dear brother, and many others will pray for us; and I trust, that our hearts are sometimes enlarged to pray for all the ministers of Christ, and all his churches, and all the world.

I know not how to close without alluding to a painful topic. My dearest earthly friend has been removed from me. It was a heavy stroke. I sometimes felt as though I should sink under it. You knew brother Parsons, and you know, in some measure, what I have lost. I cannot write his dear name without peculiar emotions. O how serenely he went down to the grave!"

*From the Missionary Herald.*

#### TANNAH.

From a private letter of Mr. Nichols, dated June 3, 1822, we gather the following particulars.

On the 11th of May, Mr. N. and his wife were called to mourn the death of a promising child. On this occasion, they experienced the kind and sympathizing attentions of the English families at Tannah.

In the mission family were 13 children, received as boarding scholars, whose education was provided for by their parents; and five poor children, who were received gratuitously. The boarding school had gradually risen to its present state, by which the expenses of the station were much diminished, and had been for some time entirely defrayed. The parents were much gratified with the proficiency of the children. The more appropriate missionary labors were not much interrupted by

this measure, as almost the whole charge of the family and school was assumed by Mrs. Nichols.

Much care is taken to instruct the children in religion. They act with great decorum at public worship on the Sabbath, and at family prayers; and form a very interesting choir of singers. Some of them have learnt 70 or 80 hymns.

After expressing much gratitude for the numerous favours, which Providence has bestowed upon the mission family, Mr. N. adds: "We are encouraged with regard to several of our children. They retire regularly and constantly for prayer every day; and are very serious and inquisitive on religious subjects."

Happy will it be, if the same divine influences should be experienced here, as in the boarding schools in Ceylon.

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NEW-HAVEN, FEBRUARY 22.

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#### CHURCH MISSIONARY SOCIETY OF ENGLAND.

At page 114, of this volume, we gave a brief account of the 22d anniversary of this Society. A late English publication which we have received, furnishes a more detailed statement of its proceedings during the year. Eighteen auxiliaries were formed, of which four were Branch Societies. A ladies association had been formed, for the purpose of supplying "suitable articles of clothing to the female negroes, in the West-Africa, and West-India missions of the society." Mrs. Fry and other ladies, have contributed parcels of clothing, which was made by the female convicts in Newgate. The Report observes, "there is something in a charity of this nature 'twice blessed' indeed, and benevolent ladies may feel singular gratification, in employing their annual contribution to set reformed female convicts of their own country to work, for the benefit of negro girls and women, rescued from vice and oppression, and brought under christian instruction."

The number of persons of both sexes, preparing for missionary labour, under the direction of the society, is twenty-three. It is stated in the Report, that a sufficient number of young clergymen do not offer themselves.

"More than thirty persons have offered themselves for the missionary service, during the year: a few only have been received, but the offers of some of the rest are still under consideration. The committee cannot, however, but regret, that zeal for the extension of the kingdom of Christ among the heathen—a service of the highest honour to which the talents and acquirements of christians can be de-

devoted—should have such partial influence among the great and increasing body of young men, either under preparation for holy orders or recently entered on the sacred office, whose piety is unquestionable, and whose gifts and attainments eminently fit them for this service. The committee feel on this subject, that the urgent wants of the fallen christian churches and of the whole unchristianized world call on all the sincere servants of Christ to abound in importunate prayer for the gracious influences of the Holy Spirit, in preparing and sending forth able and devoted men for the establishment of the promised kingdom of their Lord."

We have at different times printed much that appears in the Report. The following is a summary view of the state of the missions.

"In the *nine missions* of the Society which have now been surveyed, there are about *forty stations*, with a number of *schools* dependent on them. These stations are occupied by about *ninety Europeans*, who have been sent forth from this country to the different Missions: of these, thirty-two are ordained missionaries, twenty-four are wives of missionaries, and the rest are teachers and settlers, male and female: of *native labourers*, there are about *one hundred and sixty*; two of whom are ordained missionaries, and the others readers, catechists, teachers, and assistants. The number of *scholars*, adults and children, cannot be exactly ascertained; but it appears, from the last returns, to be about *ten thousand five hundred*. Churches have been built in various places: and, every year, *converts* are added to the Lord. The work is, in truth, as yet, still but a work of preparation—except, indeed, in a few favoured spots, where the gracious outpourings of the Holy Spirit have most strikingly shewn what blessed effects will follow wherever the arm of the Lord shall be revealed."

#### BAPTIST MISSIONARY SOCIETY.

From the annual report of the (English) Baptist Missionary Society for 1822, it appears that the income of the year was 12,291*l.* 11*s.* 4*d.* and the expenditure 12,460*l.* 13*s.* The society now owes a debt of 2,808*l.* 19*s.* 6*d.* To the receipts of the Society, the Edinburgh Bible Society contributed 300*l.* the Glasgow Auxiliary Society 340*l.* and an Auxiliary in the Netherlands 200*l.* The sum of 4000*l.* was also granted by the British and Foreign Bible Society, in aid of the translations of the scriptures at Serampore. For the purpose of diffusing information in Wales concerning mis-

sions, and for showing their necessity, some of the "Farewell Letters" of Mr. Ward, are in a course of translation into the Welsh language. A member of the committee of this society is on a visit to the continent for the purpose of making known its existence, and objects, to those churches in Germany, Russia, and Switzerland, which, says the report, bear an "affinity to our own." From an extract which we shall give, it will appear that the statement we sometime since gave of the relaxation of zeal, among the worshippers of Juggernaut, was correct, and that the Brahmins think of removing an idol which has 'brought much gain' to them, and we may add, to the British government, into some district where the light of truth has not as yet shown the vanity and sin of their unhappy system.

"We are fully aware, that, compared with what remains to be done, little has yet been effected; but, to argue, that divine truth will advance with no greater rapidity in years to come than that which has marked its progress hitherto, would be justified neither by the history of past ages, nor the analogies employed in scripture to illustrate the subject. The first fruits are a mere handful, compared with the extensive field; but the husbandman well knows, that, when these are gathered in, the whole field is rapidly hastening to maturity. And if, at many stations, distant from one another, idolaters are, month after month, confessing that Jesus Christ is Lord, to the glory of God the Father—if, in one-and-twenty different dialects, the life-giving word is presented, to more than ten times as many millions of our fellow-mortals—if the sagacious Brahmins, feeling that the current of popular opinion is beginning to set in a new direction, have resorted to the medium of the press, in the vain hope of arresting its progress—if, finally, the votaries of Juggernaut have already begun to shrink from the useless toil of dragging the unwieldy chariot of their huge misshapen idol, so that his faithful attendants are constrained to think of transporting this "Lord of the World," to some other district, where the zeal of his worshippers is yet fervent\*; surely, none will affirm that we have laboured in vain, or spent our strength for naught—none can doubt whether the leaven be already infused into the mass, which shall continue to operate till the whole lump be leavened."

We have already stated in one of our summaries, that the periodical accounts relative to the

\* This fact was stated by Colonel Stanhope, at a meeting of proprietors, held at the East-India House, on the 30th May.



Serampore missions, are reprinted in London. The following is an extract from the preface, of one of those numbers, which is signed by the secretaries of the Baptist Missionary Society, and "will explain the present relation of the Serampore missionaries to the Society."

"As the missionaries at Serampore have been enabled so far to exceed the expectations of their first supporters, as largely to promote the propagation of the gospel by funds which they have themselves originated, a material change has resulted in their relation to the society from which they sprang: in consequence of which, the brethren at that station act independently in the management of all their concerns; while they preserve, in undiminished vigour, the principles of affectionate union and zealous operation with the parent society.

Such being the natural result of events, the committee express their earnest and humble hope, that a divine blessing may continue to rest upon the future labours of their brethren at Serampore, as well as upon those carried on more immediately under the direction and superintendence of the society; and that these efforts, conducted in one spirit and tending to the same end, may happily contribute to the general diffusion of the religion of Christ Jesus throughout the continent of India."

#### HOMILY SOCIETY.

The friends of truth will be gratified to learn, that a society has been formed among the members of St. Paul's Church, in Philadelphia, entitled "Homily Society of St. Paul's Church." The object of this society "is the publication and distribution of religious tracts, and more particularly of the Homilies of the Church. Twenty thousand tracts, including editions of three of the Homilies, have been published since its organization. Robert Piggot, No. 29, North Front-Street, is the agent of the society."

#### NEW-YORK BETHEL UNION.

Exertions for the diffusion of christian knowledge among seamen, are greater than at any former period, and are attended with some degree of success. This numerous and interesting class of men, have been too long neglected, but we have reason to believe that at no distant period, those who go down to the sea in ships,—that do business in great waters, will with a true sense of the greatness and glory of Jehovah, observe the works of the Lord, and his wonders in the deep. Those who in the numerous institutions, in this, and some other countries, for the revival of religion at home, and for the spreading it abroad,—who in the revivals of religion with

which our country has been blessed, and in the joyful news which they have heard from the islands of the sea, are unable to perceive any indication of the approach of a millennial day, must surely be slow of heart to believe all that the prophets have spoken. From the second report of the New-York Bethel Union, we make the following extracts.

"During the past year *new societies* have been formed in the following ports:

*The English coast east of London*:—Colchester, Wivenhoe, Harwich, Ipswich, and a Bethel flag ordered for Lowestoff.

*North of London*:—Lynn, Boston, Gainesborough, Bridlington, Scarborough, Whitby, Stockton on Tees, Sunderland, Newcastle, South and North Shields, Blythe.

*On the Cumberland coast*:—Mary Port, Workington, and White Haven.

*The British Channel*:—Watchel and Bridge Water.

*West of London*:—Dartmouth, Brixham, and a Bethel flag hoisted at Poole.

*South of London*:—Isle of Wight, where the duchess of Beaufort has formed a sailor's library, Lymington, Southampton, and New-Haven, also at Deal, Greenwich, and Deptford—making between 30 and 40 new societies in England.

*Ireland*:—Societies are formed in Dublin, Cork, and Waterford.

*Wales*:—Newport, Swansea, Milford, Carnarvon, and Bangor.

*Scotland*:—Aberdeen, Glasgow, Greenock, and a foundation laid for one at Leethe.—With Greenock we have had an interesting correspondence. Nor are accounts less gratifying from other parts of the world.

*At St. John's, New-Brunswick*, meetings have been supported for three years.

*Berbice*, on the east coast of South America, has a Bethel flag established in its harbour.

*Rio de Janeiro*:—In this important station is established the Bethel flag; a pious merchant has it hoisted every sabbath, on board some ship, where he reads sermons, gives exhortations, and holds prayer meetings.

*Asia* has had a Bethel flag occasionally hoisted in some of her ports—a missionary is just going out from England, who promises to raise it on the Ganges, and invite sailors to the kingdom of Christ.

*Europe* every where presents a most interesting field for the efforts of the society, and every opportunity will be embraced of cultivating it.

A very gratifying letter has lately been received from a missionary at *Leghorn*.

He had preached to Italian sailors on board a vessel called the Sacred Family.

At *Gibraltar* a new and efficient society for seamen and soldiers has been formed. The Bethel flag has been hoisted on board a Buenos Ayres frigate, and the Lord has signally blessed the labours and zeal of the officers and gentlemen of this garrison.

In *Oporto* some pious captains have hoisted the Bethel flag, and held religious meetings on board different ships, to the great advantage of many seamen.

*Cronstadt*:—A Bethel flag was presented to the Rev. Mr. Knill, when he went out as a missionary to Russia; and some captains have since hoisted flags of their own at Cronstadt. Hundreds have flocked on board. The greatest interest is excited. Dr. Henderson goes from St. Petersburg to preach to sailors at Cronstadt. An application will be made by the Russians to the emperor Alexander, that a man of war may be granted as a floating chapel for that place.

The Board might continue for hours in the detail of the most interesting occurrences, they will, however, only add that, in the course of Divine Providence, a *sea missionary* has been raised up and thrust into this new field of christian enterprise.

On the 1st May, 1822, Captain Angas, of Newcastle, a fine young man in the prime of life—a man of property—who had retired from the sea, studied for the ministry, resided in Germany, Holland and France to acquire the language fluently, was set apart as a *missionary to seamen*. His whole soul is devoted to the work. He is admirably fitted for it, and his circumstances allow him to surrender himself up to this office, and to travel by land and by sea to perform its various duties without expense to the society.

This is certainly a most wonderful proof of the divine care and concern for seamen. His travels through various parts of England have been very successful in bringing forward ministers of all denominations to form one grand bond of union, and has left them in the amiable spirit of peace, love and harmony. He is now on the continent of Europe, and we wait with the most pleasing hopes to hear of his labours in foreign seaports."

"The London Philanthropic Gazette, in reporting the proceedings of the third anniversary of the British and Foreign Seaman's Friend Society and Bethel Union, remarks, that the deep interest the institution possesses in the minds of many valuable persons is still manifest, by the

circumstances connected with the third anniversary.

The religious services began on Monday evening, 30th September, when a sermon was preached to a most numerous and respectable auditory at Zion chapel, by the Rev. G. C. Smith of Penzance. On Tuesday, a sermon was preached by the Rev. T. Mortimer in the Strand—and in the evening, the third sermon was preached at the Poultry chapel, by the Rev. Alexander Fletcher, who kindly undertook to supply the place of the Rev. Dr. Spring, of New-York, who was prevented by ill health. On Wednesday evening, the general meeting was held at the city of London tavern, when the right hon. admiral Lord Gambier, G. C. B. president of the society, took the chair. The great room was crowded to excess, and numbers of the most respectable friends were compelled to retire.

The noble admiral opened the business of the meeting with many lively, serious and appropriate remarks, after which, among others, the following resolution was unanimously adopted.

"That this meeting hails with real satisfaction, the noble order and efficient co-operation of christian brethren, on the shores of the United States, and is happy to perceive that while the vast Atlantic rolls between us, England and America are one in zeal for the Redeemer's kingdom, and are now once more united under the same flag, as a signal for British and American seamen to serve God."

In return, we can assure our English brethren, that British sailors are dear to our hearts—objects of deep solicitude, and, we trust, of fervent prayer. We most cordially reciprocate these feelings of christian fellowship, and hail with delight this happy period, which witnesses America and Britain united under the same banner; and indulge the hope of progressing harmoniously in this pleasing work, until *He* shall reign, whose right it is, from the rivers to the ends of the earth.

The Board feel peculiar satisfaction in being able to state, that the Rev. Messrs. Goodell and Bird, missionaries to Palestine, who lately embarked from this port, expressed a deep interest for seamen. They have assured the friends of the seamen's cause here, that they will endeavour to promote the objects of this institution, as far as they shall be able, consistently with their other important duties.

We hope soon to see the Bethel flag hoisted along the extensive shores of the



Mediterranean; and, ere long, on the borders of the Red, the Euxine, and the Caspian seas. It was by the sea of Galilee the blessed Redeemer saw Simon Peter, and Andrew his brother, casting their nets into the sea, and he straitway made them fishers of men; and have we not abundant cause to indulge the hope that similar scenes will be acted over again in the same places, consecrated by the Saviour's footsteps and crucifixion?

On sabbath evening, December 3th, the night previous to the departure of the missionaries for the Holy Land, a meeting was held on board the *Shepherdess*. We need not say that it was an hour of inexpressible tenderness and solemnity. Timothy Dwight, Esq., of New-Haven, Jeremiah Evarts, Esq., of Boston, and Z Lewis, Esq., of New-York, assisted in the exercises. We could not fail to call to mind the interesting season when the friends of the apostle Paul, accompanied him weeping to the ship—a part of Paul's farewell address to the elders of Ephesus was read, and we endeavoured to commend them, and all the crew, to God and the Word of his grace, which is able to build them up, and after their warfare is accomplished, to give them an inheritance among all them which are sanctified.

#### SABBATH SCHOOL IN NEW-JERSEY.

A Sabbath School was opened about the first of June, in Westfield, New-Jersey, and continued just four months, during which time *forty-two thousand eight hundred verses* in the scriptures and hymns, were committed and recited by the children to their instructors. The average number of scholars was sixty. One coloured boy committed the whole of McDowell's Bible Questions, and more than three thousand verses in the Bible.—*Communicated.*

#### PRESIDENT EDWARDS.

The Christian Disciple for November and December contains a Review of the late President Edward's Treatise on Religious Affections, as abridged by Ellerby. The Reviewers say, "The form and style in which this work is here presented to the public, will we doubt not, be gratifying to most of its admirers; and they are numerous. Next to his book on the Freedom of the Will, this Treatise on the Affections may be considered as the work on which President Edward's reputation, as an acute metaphysician and ingenious writer, principally depends."—"Considered merely as an effort of *misdirected* ingenuity, we think that the work on the Will is not only to be placed before this on the Affections, but also

*before every other composition* which we recollect to have read."—It is somewhat remarkable, if this work on the Will were not built on the immovable principles of truth and solid argument, that none of its enemies have been able to bring forward a reply, which could shake its foundation; especially when it is acknowledged on all hands that its enemies are numerous, and that amongst them there are many persons of talents, of erudition, and of metaphysical science.

In reference to President Edward's Treatise on the Affections, these Reviewers observe, that "his main object is to lay down certain rules, by which, what he considers real and genuine religious experiences may be distinguished from such as are counterfeit or delusive. This is certainly an important subject; and making allowance for the principles on which the writer proceeds, is here treated with great ability. The work is, however, chiefly directed against the errors and mistakes of Calvinists; and it is recommended to them as valuable, especially in seasons of great religious excitement. The Review labors to show, but we think upon unsound premises, that "there is nothing in the conduct or dispositions of the sinner, that will warrant the inference, that he absolutely hates God; and that the existence of such hatred is not proved."—"We think we may assert, without fear of contradiction, that it is not in human nature to hate Infinite Purity."—Some extracts from the Treatise are given in this Review, and some of them are highly approved; but others are presented which are considered as strong evidence of the mingling of "much alloy." Several of these last are the President's remarks on the influence of Satan upon the minds of men. "These speculations," it is said, "have come rather too late in the day. They would have done much better for the times when we had witches and wizards; and when to see and even converse with the devil, was one of the commonest occurrences in the world. For some reason or other he has of late years kept himself very much to himself; and probably from this cause some have become so bold, and it may be so fool hardy, as to believe there is no worse devil existing, than is to be found in the passions and affections of men, when perverted and unrestrained; and that to bold up any other can have no good effect, as it can only serve to turn away men's watchfulness and resistance against this real devil, to direct them against an imaginary one."

After a consideration of the numerous

passages of holy scripture, which warn men against Satan's wiles and temptations; which assert his power over the imaginations and the hearts of men; which exhort them to a resistance of this evil spirit; which declare his absolute existence, and his agency in tempting the Saviour in the wilderness;—we submit to our readers this question, whether it should be a matter of surprise, that men who can thus treat the declarations of scriptures on these subjects, should oppose the principles which adorned the life and supported the death of such an eminent saint as the late President Edwards?

[*Christian Watchman.*

### CHOCTAW NATION.

*For the Religious Intelligencer.*

LETTER FROM MR. WILLIAMS.

*Mission School, Choctaw Nation, }  
Dec. 23th, 1822.*

MR. WHITING.—Dear Sir,—I feel it no less a duty incumbent than gratifying, to communicate briefly, some information respecting our present state and prospects.

Various and complicated are the scenes of a Missionary's life. He struggles constantly betwixt hope and fear: often indeed it requires all the strength of his resolution to sustain the conflict. In short, he finds it necessary to hope almost against hope. In view of the work he feels that his strength is weakness, and his wisdom folly. 'Tis then however that he lays hold of the Divine Promise, which proves as an anchor to the soul. This, it would seem, should hush every anxious fear, and stimulate to action through years, yes, an age of suffering and disappointment. But when the Lord of Missions is pleased to grant some special token of favour, though it be a day of small things, surely all who look for the salvation of Zion will give thanks and renew their strength with the power of Israel's Might.

You have heard of the little season of refreshing we have experienced in this neighbourhood. I would I could now relate greater things. But I know with whom is the residue of the Spirit. Though there is evidently a decline of anxious inquiry, yet there are some whose hearts are warmed with Love Divine—who appear to be growing Christians. One black man, who till of late, appeared to be far from the kingdom of heaven, was brought to a bed of sickness. His mind suffered keen distress till he gave himself up as lost. At this instant the Saviour revealed himself, and it is hoped he found that peace which the world knoweth not of. I had two or

three interviews with him which were very satisfactory. He has now entered into his rest. I would record it as a notable instance of Divine Grace. I must notice, (though with sorrow) two or three instances of apostacy. These excepted, all for whom we dared to hope appear well. The moral aspect has greatly changed, though there is yet room for improvement. There are very many who are yet under the influence of the wicked one. I speak now of the blacks. Among the whites there is no general reformation. In truth their example is very destructive to the Indians. Much prejudice is excited in their minds against the gospel, so that at times the prospects of usefulness to the present generation, are somewhat clouded. But it is to be hoped that the Lord is preparing the way for their conversion. Though the enemy is strong, there is one stronger than he. A church was organized at this place on the third Sabbath of Nov. Rev. brethren Kingsbury, and Wright officiated on this occasion; present also brothers Jewell and Dyer from Elliott. It was an interesting season truly. Four persons (one white man and three blacks) having been previously examined, entered into covenant with us, and we all set down, ten in number, at the table of our Lord—Two of the new members were baptized at the time in presence of their earthly master and many spectators. The other two, a slave and her master, had received the ordinance in their childhood. There are \* six or seven more negroes hopefully pious, that are kept back as yet by their masters who are unwilling they should come forward to the church. Prejudices are weakening however at the present if I do not mistake. We have great occasion to be thankful for the labours of gospel ministers within a few months past. Besides the occasional labours of Br. Wright, and br. Kingsbury, br. Byington has spent some days with us; and thrice have travelling ministers called and preached.

The Christmas season is past, and I have noticed with real satisfaction, the contrast between this and the former I spent in this place. Then all was riot and confusion.—Now, all, with only one or two exceptions in the case of the apostates, was order and quiet. †

\* Two white men who became pious in the early part of the revival, expect to unite with the church at Mayhew in a short time.

† A considerable number of our neighbours collected at our house where we had two seasons of worship and afterwards all sat down to a comfortable repast.



Prayer meetings are frequently held in different places among the blacks, and conducted with decency.

The Sabbath is now regarded, especially by the black population, with much propriety of conduct,—and meetings are on the whole well attended.—When I first came into the neighbourhood, I had none to assist me in public exercises at the monthly concert : but now, if I am absent it will be conducted at my house, and at one or two other places in the neighbourhood.

Jan. 1, 1823. At the commencement of this new year, I would communicate some particulars relative to the school at this station. There are now twenty-five scholars, eight of whom are full-blood choctaws ; the others are of mixed breed. Seven girls and eighteen boys—eight board at home, living only  $1\frac{1}{2}$  miles from the school ; seventeen board and lodge with us, as our own children. Ten of these children are supported from the funds of the American Board ; the other seven are supported by their parents, who lay in a supply of provision according to a certain rate for each scholar, including a portion for the teacher and his family.

Nine of these children had attended school at Elliot a few months previous to my removal. In their studies they have made pleasing proficiency. Five are now cyphering to advantage—14 can read distinctly in the Bible, and sing sweetly several spiritual songs—10 write a decent hand without a copy on paper, and 4 more write very well without copies on slates. Their improvement in writing is rather uncommon. But I would speak particularly of their pacific disposition, and their readiness to labour. Those who have been with us through the summer, have excelled in these particulars any I ever had the care of in this country. I am now fully convinced of the expediency of taking only a very few large boys under our care. Our children are, for the most part very listless when addressed on the subject of religion, as also the natives around us. It is painful even to think of the cruel instigations of white men, not only residents, but occasional travellers also. Our dear scholars go from their school to their homes, where, in some instances, they hear, 'There is no hell'—'It is not good to pray'—'None of my children shall be christians'—and such like expressions : still this people is extremely friendly to me, and to the school. Religion is unpopular because so many of the poor negroes attend to it. But I can see no cause of discouragement ; and it is to be hoped that our christian brethren in our

dear native land will not despond or be weary, if their missionaries are not. *Is it true* that the way is prepared for the establishment of small schools throughout this nation. The men and means are wanting.—And will the seed of the gospel all be lost ? No ; no. If it were no other than a worldly undertaking, we might fear and expect its downfall. But the God of heaven, he will prosper us. Let it be remembered, dear christian brethren, God will be sought unto for these things. In answer to the faithful fervent prayers of the Church, will the missionary cause prevail. In vain else, are the efforts of Bible, Missionary, Education and Tract Societies, and Sunday Schools. O Christians ! what meaneth our Saviour, when he says, "*Whatsoever ye shall ask the Father in my name, he will give it you.*" It will be well to remember that there is work here for hundreds to do ; and those few who are now in the field will shortly sink under their labours, as some of our dear associates already have, unless there be efficient aid. And must or can the great work stop ? God forbid. "*The heathen can and must be evangelized.*" Let the church feel and act upon this sentiment and the work will go on *and prosper*. And are there none whose hearts so burn with love to the crucified Redeemer, that they are ready to sacrifice all they have and are for heathen souls ? Let every one however count the cost, and he need not go a warfare on his own wages. I have already received a hundred fold. To the work then, dear christian brother and sister : the Lord hath need of you.—In the name of Jesus go ; fear not. "Lo I am with you."

I am, dear Sir, respectfully yours in the Lord.  
L. S. WILLIAMS.

#### INDIAN LETTER.

The following letter is from David Folsom, an Indian Chief in the Choctaw nation, to his friend in Newark. The writer had had but very limited means of education—being restrained by his parents, he had no opportunity of instruction till 20 years of age, when, (to use his own language) he thought himself *his own man*, and with what little money he could scrape together, went to Tennessee and spent six months in a school, and then returned because his means failed. The effects of civilization and religion on his mind, are most conspicuous and wonderful. Once he was a man of war, and delighted in the cruelties and superstitions of Indian customs. Now he deprecates war as a great evil, and desires that all nations and men

should dwell together in love and unity. He hails with gratitude the establishment of schools in his nation, and importunately solicits the continued patronage of the christian public. Instead of applying for the bloody instruments of death and the munitions of war, he sends for—what? Books—yes, to purchase a *christian Library of Books*!—his selection of which is not only expressive of his taste, but would do honour to any Clergyman's study—and which ought to shame multitudes of nominal christians who know *less* about them, than this once ignorant uncivilized Indian. If such are the benefits which results from education—and such the influence it has on the untutored mind, should the friends of Missions be discouraged? On the contrary, let them go forward—they have reason to bless God and take courage.

[*Newark Centinel.*

*Choctaw Nation, Pigeon Roost, }*  
*August 29th, 1822. }*

*My dear friend and brother,*—Your very good and acceptable letter have just come to hand. You give me a great relief, and consolation, and peace of mind, and joy. What acknowledgement can I, a poor, miserable sinful Choctaw make to my good brethren and sister in Newark and its vicinity? This striking token of brotherly love from them to us poor despised Choctaws, is proof enough for us to know that it is the people of God, and who walk in the fear of him, and are desirous to do good among their red brethren and sisters, who are in the dark and full of superstition, and know not the way to true happiness in this world, or in the world to come after death. Indeed we poor Choctaws are here, and know not God in a right way, or do they have any fear before their eyes—know nothing about that dear precious Saviour which you tell me of, and they do not know when sabbath comes. Not only my nation but our neighbouring nation, suffer equally as much as my nation. We poor people are perishing and melting away almost every day for lack of knowledge. Yes, my dear brothers and sisters, the Choctaws needs your help: and you have helped them, and I return you my sincere thanks for your benevolence and charity which you bestowed upon my nation.

The box which was forwarded for Mayhew has not come to hand as yet: but it is believed that it was received lately at Elliot, and it will be forwarded from thence to Mayhew. When the box is received at Mayhew, I shall take much pains to tell the Choctaws and scholars, why this valuable present has come from a good people,

and from a far country, and I shall endeavor to interpret your letter to them, and to do what good I can according to my ability.

Friends and brothers: I must tell you it is but few years since we loved all manner of wickedness—my brothers, and uncles, and my forefathers, my mother being descended among the largest family in the nation, and therefore (as war is delightful in the heart of a red man,) many of my near relation was war-leading chiefs to my knowledge; they killed their enemies, and many of them have been slain, and when I grew up notwithstanding I had somewhat better advantages than many of my people, I did love war; in the last American war, I was out in behalf of your Country; and as it is a custom among us red people, and as I was one of their leaders, how did I encourage the warriors at all times, when they were in camp or resting on their march—and when we came in contact with our enemies, it was my usual custom with that blood-thirsty determination, having at the same time in one hand a scalping knife, and tomahawk in the other. Then I would say to my warriors, if it be pleasing to our great Father the spirit above this day that the sun should shine on us mingled with our own blood let it be so; for we will die like a brave warrior and with that great honour; but if it be ordered otherwise for us by the great Father the spirit above, we shall be victorious and we shall return home to our own dancing yard, with that great honour, and scalp in our hand: there we will meet on our own fire side, and the holy spot of our yard where we dance the war dance; there we shall embrace our beloved sisters, mothers, and our wives and daughters: they will receive and welcome us home to our own dancing yard, and the females will receive the scalp with joy, and honour, and they will dance with shouting and joy with scalp in their hand, and on that holy yard where we raised our war clat, and where our prophets prophesied for the scalp, on that ground we shall receive our honour and our war name.

Oh! I do perceive that I and my nation have been desperately wicked. So soon as the war was over, at one of our grand Councils, I petitioned the Council that we should beg at the hand of our father the President of the U. S. to send us a teacher. The petition to Council was very acceptable and the nation beg of the U. S. agent to lay the request of the Choctaws before our great father the President, and not many months after this we had teachers come to our nation.



Friend and brother, although I do not come up to that instruction you give me in your letter about the great things of religion, and following the example of our dear Redeemer, yet I have a wish to do what is right according to my ability—and endeavour to live better life, and to leave off wicked ways. I hope I feel to live in peace with all nation, and the beams of peace may enlighten and bless all mankind is the sincere wish of your friend. Oh when shall that tree of peace be reared up so that all mankind under the whole heaven may sit down together as brothers under its branches. Oh what a great peace would then be to my soul, to hear under the whole heaven, that there is no more war. With much sorry I do hear the war between the Cherokees and Osages. It is painful to me to think that peace has never been established between them and my nation; and it is painful to me to state that some of the Choctaws have been over among the Cherokees and join them against the Osages and have brought in scalp. Oh I do look forward for that day to come, that the green grass which grows on our forest, may not be stained with human blood—with horrors of war. I know when that great tree of peace shall be reared up in Christ Jesus all nations will sit down together in unity as brothers under its branches. Brothers, Choctaws are thankful to you and are rejoiced that you have sent them Bible, and missionaries, and teachers among them, to teach them good things.

Friends and brothers, this seed of life you have already sown to this dark benighted land, must be continually nursed and who is a nurser of this new vineyard of our Master and Maker? It is you my dear brother—it is you my christian friends, is a nurser and dresser of this vineyard. I as a poor ignorant red man, in behalf of my distressed people, do cry unto you my dear brethren and sisters, as a fatherless child would cry to some distant parent to have pity—pity on them, for they are poor and do not know the way to be happy. I pray you to continue to help them, so long as any hope for them.

The new station at Mayhew is a lovely spot—the school is doing well. There shall be nothing lacking on my part to promote its best prosperity. We hope to have in a few months a christian Choctaw as a teacher from Cornwall at this station.

Having long desired to get some books, I happy that an opportunity has come to hand that I can send to you for them, notwithstanding it is very little that I can read. But as I hope I have forever left off scalp-

ing knife and horrors of Indian practices, I must have some good books, and endeavour to live anew, and lay down such examples as may be good for my country, and for those youth who now are training up for usefulness by the missionaries at the school. [See No. 38. Rel. Int. p. 597.] The above mentioned books you will please get them on the lowest terms you can. The payment I will forward to you by Rev. C. Kingsbury. Please to forward them to the care of Mr. Kingsbury, and have them insured.

I would like to get some more good books from that country, but what is already mentioned, will be as much as I will be able to pay for. For my services among my people, I get no pay: but I hope I labour among my people for glory of God. Present my best respects to the friends of the Choctaws in your town and in your country.

Receive this as coming from your unworthy Choctaw brother,

DAVID FOLSOM.

MR. WHITING,—If at this day of the wonderful exhibitions of sovereign grace, and of call for human aid to civilize and evangelize the world, and should you deem the following worthy of a place in the *Religious Intelligencer*, it is at your disposal.

M.

#### TRUE BENEVOLENCE DELINEATED.

Mr. M. took charge of a ship and sailed for a foreign port—was shipwrecked—but he and his crew arrived safe on shore utterly destitute. In this forlorn condition, they seek relief among the inhabitants of the country. The Captain goes to the merchants, and informs them that himself and owners are persons of property, and that he does not come to solicit charity. If they will be so good as to furnish him and the ship's company with requisites to supply their present distress, that he will draw bills payable at sight. But these unfeeling worldlings refuse; they tell him however, that there is a man in the neighbourhood who would help him, and pointed him out,—said he was rich and did often help persons who were in distress. Mr. M. goes to the house and gains admittance,—makes known his errand—gives him to understand that he (the gentleman,) was said to be rich, and does often relieve people under sufferings. The gentleman says to him, you are under a mistake; *I am not rich, Sir, and they who told you so, told you wrong.* Be not offended Sir, says the Captain, your neighbours told me that you was rich, and I have troubled you under the impression of that belief. But Sir, I do not solicit aid in charity, I will draw bills upon my friends payable at sight. Says the gentleman, *I am not rich, but my Master is very rich. I have great possessions, yet have nothing that I can truly call my own.*

Come, go with me Sir,—the Captain accompanies him into another apartment—here the gentleman opens an abundance of treasure,—bids him take all he wants. The Captain tenders him drafts on his owners and friends. The gentleman utterly refuses, telling him, to take all that he has need of but adds, “remember Sir, that it is not my property, but my great Master's. I have nothing that I can truly call my own—I am the

Lord's steward, you must therefore for whatever you take, *account with Him*. On the great day of judgment, we shall all be compelled to give an *exact account* of all that is done here in the body. Then Sir, happy, happy, will it be for you and me, if we can prove ourselves to have been the faithful stewards of the Lord; for we shall then enjoy His blissful presence forever and ever.—Reader, if you are *well* pleased with the conduct of this faithful servant of the Lord, show your approbation, by similar devotedness of *yourself* and of your all to Him. Dear fellow servant, "Go and do likewise."

The time never has occurred, when the exercise of this god-like temper was more pre-eminently required than the present. Education, Missionary and Benevolent Societies of every name require assistance, and our native Brethren of the West, and common Brethren of the East, imperatively say "*Come and help us.*" There is a claim,—nay, there is a command, as weighty as Omnipotence upon every man, woman and child. Millions! millions! of immortal souls, may perish if we withhold our aid.

For the Religious Intelligencer.

#### OBITUARY.

Died at Madrid, New-York, on the 25th Nov. last, of a cancer, Deacon SALMON GRAY, aged 46 years. He has left a wife and seven children, to mourn the loss of one of the excellent of the earth.

For nineteen years he had been a devoted servant of the Lord Jesus Christ. His heart was uniformly impressed with a sense of the amazing worth of souls, of the deceitfulness of the human heart, and of the danger of delaying the work of repentance.

Few men appear to be more distressed in view of the awful condition of impenitent sinners, than he appeared almost uniformly to be. He rarely suffered an opportunity to reprove the careless and the profane to pass, without discharging his duty to them and to God. His reproofs were always mild, yet pertinent, solemn and forcible. Among the sick and dying, this excellent man was a faithful attendant; whatever he could do means of conversation, prayer or otherwise, he seemed to be happy in doing; he chose to go to the house of mourning, rather than the house of feasting.

In religious awakenings, Deacon Gray was uniformly active, zealous, persevering, faithful, and skilful. He was always the happiest when religion prospered most, and no trial more distressed him than to see the church of God in adversity. During his last illness his pains were most excruciating, yet his mind was calm and serene. The greatest trial which he appeared to have with his bodily distress or with his heart, was the fear that he should be impatient under his sufferings; his constant prayer was, that God would search his heart and make it known to him, pardon his sins, and give him patience to bear all his afflictions without dishonouring religion.

During the confinement of Deacon Gray, his attention was wholly devoted to the subject of religion. It was rarely the case that an individual came within his notice, without hearing a most solemn address appropriate to his condition. Christians flocked around his bed to hear his pious instructions, to impart which, he always seemed to be happy; while those who hated in-

struction and reproof, could with difficulty be persuaded to approach him.

Although his mind was seldom raised to ecstasies of joy, yet to his last moments he enjoyed an unshaken confidence in God. He would often mention that death had no terror to him, that the grave appeared a pleasant resting place for his mortal body, and that it was his desire to depart and be with his Saviour. To his last moments he signified that his soul was happy, and that his confidence in his Saviour was unshaken.

In the death of Deacon Gray, the church has lost a member who uniformly adorned his profession. They have lost a counsellor and leader, possessing an uncommonly happy talent, to fill his station with great usefulness. His family have lost a husband and father, whose faithful warnings and instructions will long be remembered. He was affectionate in his family, benevolent to the poor, and the succourer of many, especially of the widow and fatherless. He has left the world we have reason to believe, for the world of glory, yet every friend to God, and the best interests of men, regret the loss they have sustained.

For the Religious Intelligencer.

The family of the Rev. JOSHUA KNIGHT, Pastor of the Second Church of Christ in Sherburne, (N. Y.) has for several months been peculiarly visited with affliction. Nearly a year ago, Wightman Hervey, his third son, a lad nearly twelve years of age, was taken suddenly ill of a consumption, symptoms of which had been hanging about him for more than a twelvemonth, and part of the time he had been confined to his bed. During his whole sickness, he manifested that patience and resignation, which did honour to the christian religion, in which for two years he had enjoyed a comfortable hope, and gave evidence of a change of heart, though he had not made a public profession of his faith. In the nearer prospect of death, his hope revived, his faith gained strength, cheered and animated him in his last hours. Apprehensive his departure was near, he divided what money he possessed between his youngest brother and the missionary cause, and desired his younger brothers and sister to be called. In the most tender and persuasive manner, without a ruffled feature or a tear, exhorted and entreated them to be good children—to be obedient to their parents, to love God, and read the scriptures,—repent of sin, believe in the Lord Jesus Christ, and he would wash them in his own blood, and save them; and then, when you die, said he, we shall sing praises and hallelujahs to God and the Lamb forever and ever in heaven. Being nearly exhausted, he supposed himself to be dying, with his thumb and fore finger of his right hand closed his eyes, and let his hand fall across his left which lay on his breast. But contrary to his and his friends' expectation, he revived, and satisfactorily answered many questions which were asked him. His mother asked him if he was willing to leave his parents, his brothers and sisters,—he replied, I am willing to leave them, I leave them all in the hands of God, and I go to Jesus. Some hours after, he had another distressed turn, in which it was thought by his friends that he had breathed his last, but he again revived, and as soon as he was able to speak, said death is more lingering than I thought it was. Being asked if he felt impatient to be gone, replied with a smile, O no, I am willing to wait God's time, that is the best time.



Shortly after this, he appeared to decline, and in a few hours the soul was dismissed from its earthly tabernacle, the 3th of March last.

His associates and schoolmates, who visited him in his last illness, he exhorted and entreated to prepare, while in health, for death and eternity, which gave rise to the following lines, which were inscribed on his tomb stone.

*Now lovely youth, and kindred dear,  
My last expiring counsel hear;  
Then we in heaven, shall Jesus meet,  
In joy, through grace each other greet.*

But the afflictions and trials of the family terminated not with this painful scene, it served only to prepare them for a more trying hour. Mrs. Knight, who had not enjoyed a great share of health for many years was in September last, seized with an inflammatory fever, which terminated in her dissolution. Although for four months, confined to her room and the greater part of the time unable to turn herself in bed, and exercised at times with extreme pain, not a murmur or complaint escaped her lips, but she appeared cordially to acquiesce in the divine dispensations. Early in her confinement she became impressed with the idea that it was her last sickness,—and some time before her dissolution, conceiving she had not long to live, she took her leave of her companion and her children, giving them her last and dying counsel; and after resting a few minutes, she broke out in an audible prayer; that God would grant her more clear and animating views of his glorious character—that he would prepare her for the conflict, and receive her soul to the mansions of glory to dwell forever with her Saviour. And though her lips were so parched with fever as to need frequent wetting, she continued her supplications for her companion, that he might be supported under his trials—that he might be a faithful minister of the New Testament, an example of piety to his people, of great usefulness in the world, and train up his family for God.—For her children, that those who profess to be christians might walk worthy of their high and holy vocation, and exemplify vital piety by their lives and conversation,—and that God would have compassion and mercy on those that were young and out of the ark of safety, and in covenant faithfulness, bring them to a saving knowledge of Christ.

She prayed for her aged parents—for the church of which she was a member—for the cause of Zion at large—for the missionary cause in general—and for the poor benighted heathen in particular. Reluctant to leave this church in their present lifeless state, she again fervently plead with God that he would sanctify her death unto them,—and in the language of her Saviour closed—“*Father into thy hand I commend my spirit.*” But her work was not yet done; she survived this hour of distress, and remained more comfortable several days, during which time she requested a certain sum of money to be given by her husband, when most convenient, to the American Bible Society, through the medium of this County Bible Society, and an equal sum to the Foreign Missionary Society, and gave as her last token of friendship and love to the poor heathen, cloth for a gown, designed for her own use. Her work being nearly accomplished, and her strength failing, she again took her leave of her companion and children in a somewhat similar manner as before, and being asked if she felt clear and comfortable in her mind, replied, ever since I enter-

tained hope of an interest in the Saviour, the people of God have been dear to me; I have delighted in their society; and folly and wickedness have appeared odious—I cannot persuade myself that God will cast me off, to associate forever with those, in whom I could take no comfort here; but should he reject me, I must admire, adore, and praise him forever; he is infinitely amiable and deserving my highest love.—After several hours of extreme pain, it was conjectured that mortification ensued, and without a struggle or a groan, she resigned her soul to him who gave it, exemplifying in her last moments the idea expressed by Dr. Watts.

*Jesus can make a dying bed,  
Feel soft as downy pillows are;  
While on his breast I lean my head,  
And breathe my life out sweetly there.*

She expired on the twenty-second of January. Her remains were interred on the twenty-fourth, when the Rev. L. S. Rexford, preached to a numerous, attentive and solemn assembly, from the words—“*Behold I die,—Blessed are the dead who die in the Lord.*”

Sherburne, Feb. 4th, 1823.

#### SUMMARY.

The New-York Society for promoting the Gospel among Seamen, have appointed the Rev. HENRY CHASE a missionary. This Society has received a grant from the United Domestic Missionary Society of \$250.

A Society for promoting the Gospel among Seamen, was formed in Charleston, S. C. on the 3rd. ult. of which THOMAS NAPIER, is President, and THOMAS S. GRIMKE, Corresponding Secretary.

Six thousand nine hundred and sixty one persons received medical aid from the City Dispensary of New-York, during the last year. The expenses of the institution were \$2,565.

The Treasurer of the American Education Society acknowledges the receipt of \$1765,25 in the month of January.

A subscription has been opened in Camden, S. C. for the purpose of erecting a monument to the memory of Baron De Kalb.

The Foreign Missionary society of Bath and its vicinity held its annual meeting on the 7th ult.: of this society the Rev. John W. Ellingwood, is President, and Seth Trufant, Esq. Secretary. “During the eleven years of its existence, exclusive of the present year, the taxes of which are not yet fully collected, it has paid to the “American Board of Commissioners” for Foreign Missions, one thousand and sixty eight dollars, making an average of ninety seven dollars a year.”

Proposals have been issued for publishing Essays on some of the First Principles of Metaphysics, Ethics and Theology, by Asa Burton, D. D. Pastor of the Church in Thetford Vermont. These essays will occupy an octavo volume of about 500 pages.

The work by President Allen of Bowdoin College, which we lately announced as in the press, has been published. It is entitled "Account of Shipwrecks and other awful disasters at sea, designed to be interesting and useful to mariners." Among other remarks respecting this work, the Editor of the Christian Mirror, observes: "The original parts of this work are free in a great measure from a mode of address which we think is too commonly used. When men speak or write for the benefit of seamen, they seem to think it indispensable to use their peculiar language. When pursued to some extent, this method doubtless secures their attention; and their terms and phrases afford some impressive figures for the illustration of truth, when it is already tolerably understood. But an *abundant* use of their language, must rather amuse than instruct. American seamen generally understand common language, as well as that of their profession. Will they not deem themselves degraded, when a man feels obliged to use the latter? It is treating them like children, who cannot understand the language of adults."

Since the establishment of the Seminary at Andover, Mass. in 1803, 254 students have graduated, of these 114 are settled in the ministry, 30 are licentiates, some of whom are employed as Preceptors, 39 are missionaries in this country and 17 in foreign countries. The residence &c. of 38 are unknown.

The Rev. Mr. Benedict of Pawtucket, R. I. requests that information may be communicated to him respecting the ministers, churches, associations &c. of the Congregationalists. Mr. B. is preparing for the press a history of all religions.

The Jews of Philadelphia, are erecting a new Synagogue. In a corner stone were deposited the coins of the country, and a plate bearing the inscription:—"The corner stone of a house consecrated to the worship of Almighty God Jehovah, by the congregation of Kal Kadosh Miekve Israel, is placed in its bed by John Moss, on the 11th day of Tristi, Anno Mundi, 5588, corresponding to the 26th day of September, in the 47th year of the Independence of the United States of America." The names

of the President and Vice President of the U. S. of the Governor of Pennsylvania, and of the Building Committee were also inscribed.

The Buildings of the University of Virginia are nearly completed. They have already cost \$226,161. It is estimated that the remaining building will cost \$46,847.

The Senate of Massachusetts, by a vote of 26 to 3, and the House of Representatives by a vote of 100 to 4 have refused a charter for the establishment of a College at Amherst.

The Marine Society of New-York, which was established previously to the Declaration of Independence, has distributed \$81,195 among widows and orphans.

BY HIS EXCELLENCY

OLIVER WOLCOTT,

Governor and Commander in Chief in and over the State of Connecticut,

#### A PROCLAMATION.

*As it is a duty and a privilege of the members of Christian communities to set apart stated periods for the purpose of presenting themselves before their HEAVENLY FATHER, humbly beseeching Him, of His great mercy, to pardon their numerous transgressions, and imploring His blessing upon them, individually and collectively:*

With these views, and in conformity to the pious usage of our ancestors and their descendants, I have thought proper to appoint, *Friday, the twenty eighth day of March next*, to be observed as a day of HUMILIATION, FASTING and PRAYER. And I recommend to all the good people of this State, to assemble, on said day, at their respective places of public worship, and, with their ministers and teachers of all denominations, to present their united supplications to ALMIGHTY GOD, that He would be pleased to give us a spirit of true repentance for all our sins, enable us to have a realizing sense of their nature and tendency, and graciously to forgive them; that He would vouchsafe to bestow upon us the influence of His DIVINE SPIRIT, thereby enabling us to reform whatever is amiss, and faithfully to discharge the duties which we owe to God, our fellow-men, and our souls; and that we may possess that faith in the religion of His SON, our Saviour and Judge, which will be our comfort in this world, our consolation in death, and our eternal triumph in Heaven.

At the same time to implore Divine blessings on our country; that He would cause all the lawful pursuits of His People to prosper; bountifully reward their agriculture mechanic arts, fisheries and commerce; that He would remove sickness, and cause the lives and health of His People to be precious in His sight; that He would direct and bless the President of the United State, and all the au-



authorities of the General and State Governments: enable them to be a terror to evil-doers, and a praise to them that do well; dissipate every root of bitterness, and dissension; avert the consequences of their errors; enlighten their minds to perceive and to pursue the public good, and enable them, by wise counsels and measures, to confirm and perpetuate our National Union; so that the People may under their righteous administration, live quiet and peaceable lives, in all godliness and honesty.

Also, that He would bless the whole family of mankind; expel superstition, ignorance and tyranny; break the rod of the oppressor, and extend the blessings of civil and religious liberty, civilization, and mild and uniform governments, to all nations.

All servile labour, on said day is by law forbidden.

*Given under my hand, at Litchfield, this twenty-seventh day of January, in the year of our Lord one thousand eight hundred and twenty-three, and of the Independence of the United States of America, the forty seventh.*

OLIVER WOLCOTT.

By His Excellency's command,

THOMAS DAY, Secretary.

### DECLINE OF INFIDELITY.

In the late reign of infidelity, Newburgh, N. Y. was remarkable for its deism. A blind emissary of infidelity, who visited Baltimore, and other places, appeared in Newburgh, and preached, in the court house, his abominable doctrines, railing against the Bible and every sacred thing connected with Christianity. Through his influence there was formed there a Druidical Society, named after the heathen Druidical Priests in Britain before the introduction of Christianity into that island. It had a high priest, and met at stated times. These meetings were held in the true spirit of infidel immorality, for the purpose of rooting out and destroying all true religion. There was at that time one Christian organized congregation in Newburgh. Its pastor, the professors, and the friends of Bible religion generally, were openly attacked in the streets, and ridiculed with many vulgar and abusive epithets: and it is said, the pastor was even spit upon. The men who were attached to this infidel club possessed considerable wealth and influence.

On a Sabbath, when the Sacrament of the Lord's supper was dispensing in the Christian congregation of the village, a few of the leading members of the Druidical club went to a spring, in the neighborhood, and one of them, with the approbation of

the rest, administered the Sacrament to dogs. On the same evening, he who had done the impious deed was attacked with a violent inflammatory disease; his inflamed eye balls were protruded from their sockets; his tongue was swollen in his mouth; and he died before morning, in great mental and bodily agony. This awful judgment was esteemed a death blow to deism in Newburgh.

Other infidels have since died, in the village; deaths little less alarming. One of them, after a life of intemperance, was attacked by mortification and carbuncles on his back—into which the surgeons cut deeply. While writhing under the pain of the operation, he begged the operator to abstain, and said, "He did not wish to go to hell with his back thus cut to pieces." His infidel associates commonly attended around his death-bed, and shamelessly indulged in boisterous laughter and mirth. When his deistical connections were not in the room he said "It was strange that he, who but a few days before had been in health, should be now afflicted so dreadfully, and that if he did not expect to recover he should be the most miserable man upon earth." On the night of his death, and shortly before it, he, according to the habit of his life, swore in a shockingly profane manner.

Some other deists, who formerly occupied a respectable rank in society, and possessed considerable property, are now so degraded, "that no one does them reverence."

There are, at present, five churches and six congregations, within the corporation limits of Newburgh, and a flourishing Bible Society, while deism is so abashed that hardly any one dares to speak in its favour. The population of the village is about 3,000 souls.

[*Newburgh Witness.*]

A certain benevolent Quaker in New-York, was asked by a poor man for money as charity, or for work. The Quaker observed, "Friend, I do not know what work I can give thee to do. Let me see—thou mayest take my wood, that is in the yard, up stairs, and I will give thee half a dollar." This the poor man was glad to do, and the job lasted him till about noon, when he came and told him, the work was done, and asked him if he had any more to do. "Why, friend, let me consider," said the Quaker—"Oh, thou mayest take the wood down again, and I will give thee another half dollar."

## POETRY.

*From the London Christian Guardian.*

STANZAS ON THE DEATH OF THE REV. J. OWEN.

*Late Secretary of the British Bible Society.**Soldier of Christ! well prov'd and tried,**Thy warfare is accomplished: thou**Hast fought the glorious fight, and died**Contending for the faith; and now**The righteous Judge for thee prepares**The crown each faithful follower wears.**We saw thee long a "watchman" stand,**Thy banner of the cross unfurl'd;**The torch of truth blaz'd in thy hand,**To comfort a benighted world;**And distant nations bless'd the sight,**And hail'd that "burning, shining light."**With inspiration's hallowed flame**Thy lips were touch'd: thy heart o'eran**With Christian zeal, that well became**The delegate of Heav'n to man,**Charg'd with "glad tidings" from above,**Peace, pardon, and redeeming love.**Well done, thou faithful to the end,**Unwearied in thy work divine;**Oh! may the Lord of Harvest send**Such labour and such love as thine.**Oh! may thy gifts and graces find**Meet refuge in a kindred mind.**Pilgrim, we may not weep for thee;**Thy God hath call'd thee to thy rest.**The "haven" where each saint "would be"**Is gain'd, and thou art more than blest.**Heav'n is thy home, and Abraham's Lord**Is thine exceeding great reward!**From Dr. Dwight's Sermon on the manner of preaching.*

An affectionate manner is in itself amiable and engaging. Men naturally love those, who appear benevolent and tender-hearted; and most of all require and love this character in the Minister of the Gospel. This character, or its opposite, can hardly fail to appear in his discourses. There are so many things in the subjects of his preaching, which naturally call forth tenderness and affection, that, if he possess this disposition, it cannot fail to appear in his sentiments, in his language, and in his manner of utterance. Wherever it appears, it will be acknowledged and loved; and the words of a beloved preacher will always come to his flock with a peculiar power of persuasion.

## UNION IN PRAYER.

Stand fast in one spirit, with one mind, striving together for the faith of the Gospel, and in nothing terrified by your adversaries, Phil. i. 27, 28.

We have satisfactory evidence in the present day, that the union of Christians in Religious Societies, is an effectual mode of propagating the Gospel. The blessing of God is now visibly resting on these societies. In order that Christians may act together with effect, let them pray to their heavenly Father to give them firmness, grace, love, unanimity, constancy, co-operation, zeal for the extension of the Redeemer's kingdom, intelligence, resolution, and Christian fortitude. While we have the privilege of striving together for the truth of the gospel, let us pray for the Missionary in distant lands, who is striving alone. May he at least have the company and support of one friend, and may ministering spirits be sent forth to assist him. Brethren, though the globe lies betwixt us, know that we are this day praying for you. Let us pray also for those who are wandering in the solitude of sin, and to whom the world is a desert, whether heathens or nominal Christians: and for those whom ignorance or unhappy prejudices keep apart from us; and for those by whose misrepresentations they have been prejudiced. Lord have mercy upon all these; and help, convert, enlighten, or pardon them as their case may require.

*Text Book.*

## INSTALLATION.

On the 12th inst. Rev. SYLVESTER BURT, was installed pastor of the church and society in Great Barrington, Mass. A very numerous audience assembled on the occasion. The season was rendered peculiarly solemn by the exhibition of a very appropriate and affecting farewell address read by the moderator of the council at the commencement of the religious exercises, from the Rev. E. WHEELER, whose relation to the church and society was dissolved at his request,—on account of bodily infirmity on the same day.

The several parts of the service were executed in the most impressive and solemn manner. Rev. Levi White offered the introductory prayer; Rev. Heman Humphrey preached the sermon, text 1 Cor. 3, 6, 7; Rev. Samuel Shepard, D. D. made the installing prayer; Rev. Alban Hyde, D. D. gave the charge; Rev. James Bradford expressed the fellowship of the church; Rev. David D. Field gave an address to the church and congregation; and the Rev. J. Warren Dow offered the concluding prayer. The music on the occasion was performed in a style rarely exceeded. The attention of a crowded audience was uncommonly fixed, during an exercise of about three hours. May the head of the church add his blessing, and build up his Zion.—*Communicated.*

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